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The Fruitful Year . . .

It was the last week of the semester. Miss Johnson, the fourth grade teacher, was busily engaged with her evaluation reports. The class was occupied in a clean-up project in preparation for the last day of school. Books were being placed on the shelves that surrounded the room. Art projects and other examples of pupils' efforts, that appeared on display boards, were being taken down; visual aids and other teaching materials were being stored.

"What a dismal year," thought Miss Johnson to herself. She was glancing at the results of a standardized achievement test, which had been given to the class a few days before. Most of the thirty-six pupils had shown some gain for the year, but many were still some months below expectancy level. A few had shown practically no gain for the year. "It seems quite evident that I've failed miserably with this group," she reflected. "I've tried every device I know of with this class, and yet the pupils are not showing sufficient academic gain. Maybe, if I had more time; or if I didn't have so many in the class . . ."

Her eyes slowly surveyed the busy group before her. Gradually her spirits rose when she beheld what was taking place! Thirty-six fourth graders were working cooperatively and in harmony. The children were happy—not because it was near the end of school, but because they had learned how to get along with the other boys and girls.

There was little Susie Brown. During her first month at school this year, she was shy, timid, and once had burst into tears when she tried to say a poem before the class. Now she was directing the "book-dusting" committee, and was thrilled at her responsibility and confidence. She was really enjoying herself.

And there was Timmy Tyler. What a problem he had been! When school started, he had been defiant and defensive. The words "please" and "thank you" had never entered his vocabulary. Now, he was helping a small group clean the erasers and blackboard. He was now an active member of a social group which welcomed him. His behavior was exemplary. No longer was he the belligerent bully!

So it went as Miss Johnson surveyed the group. The pupils had made tremendous gains in citizenship. They were rapidly becoming desirable members of a society where participation and democracy were essential. They were a normal, well-adjusted, happy group of future citizens. True, the academic level of the class had not shown remarkable strides, but in light of the ability and capacity of the group, and in consideration of the background and experience of the class, perhaps the accomplishment was more than could be expected. And the development in the concomitant areas of attitudes, habits, personality and character was more than enough to compensate for lack of progress in academic areas.

No longer did the year seem so dismal. It had been a good year—a fruitful year. Miss Johnson felt regretful that the term was about over. She felt sad at the thoughts of losing this class to the fifth grade teacher next year. But already she was looking forward to the new fourth grade which would enter her room next Fall.

CHARLES HARDAWAY
Editor

The Teachers College Journal seeks to present competent discussions of professional problems in education, and toward this end restricts its contributing personnel to those of training and experience in the field. The Journal does not engage in re-publication practice, in belief that previously published material, however creditable, has already been made available to the professional public through its original publication.

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Adapting Classroom Practices To Children's Needs

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Modern educators agree unanimously that schools should provide for the satisfaction of basic human needs. They are even pretty well in accord as to which needs are most important. It seems logical, therefore, that educational practice should be continuously reexamined to see how well it is meeting these needs. The following paragraphs contain an analysis of some of the more prevalent classroom practices in terms of how much they contribute to, or actually obstruct, satisfaction of children's needs.

Children need *space*. It has been found that where children grow up in cramped quarters they feel insecure. Children need a feeling of being able to move around. They *should* feel relaxed instead of tense, free instead of cramped. But *what do we teachers do?* We keep children "cooped up" from nine in the morning until three in the afternoon except for brief scheduled intervals out of doors. Education is a claustrophobic procedure.

The out of doors could be utilized to much greater advantage. We should have more field trips. We should incorporate the neighborhood and the community into the child's educational experience. Every school should own a school bus which should be frequently in use for field trips. Every school, where it is at all practical, should have its garden where children learn to grow vegetables and flowers.

One does not have to go outside to get more space. An illusion of

greater space may be created by the use of certain colors of paint and by having greater window area. The room may be arranged and organized so that there will be less clutter. Finally, each child would have more space if there were a decent limit on the maximum size of classes. A good learning situation is impossible when forty or forty-five small children are packed into one under-sized room.

Children need *activity*. If children are to be healthy physically and emotionally they must have exercise. It is generally acknowledged that exercise is necessary for healthy bodies but it is less often recognized that it is important for healthy minds. The child who enjoys activity is more likely to be the relaxed, outgoing child.

Is this need met? No; there is still little mobility in the vast majority of classrooms. The teacher, harried by trying to teach a large class with sub-standard facilities, is tired and nervous. She cannot stand any noise and commotion.

No matter what kind of day it is, the class is bound by the same routine. Although the children may grow restless and weary they cannot be taken out for a little fresh air because the proper hour has not arrived. A mildly active game in the schoolroom would often serve to relax tension but some teachers dare not lest an unsympathetic principal or supervisor arrive.

The result is that when children are dismissed from inactive schoolrooms to go to play they practically

"erupt" from the building. It is not even safe to be in their path . . . Oh, that sacred schoolroom routine!

It is not so much whether or not a child is ordered to be still; rather it is whether the child feels free to move. Part of this feeling lies in the child's emotional adjustment; unless he feels secure he will feel cramped no matter how large the dimensions of the room.

Children need to feel *loved* and *cared for*. On the other hand, they should not be smothered with affection. There is the cold type of teacher with a tight-lipped mouth and sphinx-like features; and—just as bad, the "frustrated-mother" type of spinster who feasts emotionally on the feeling of the children. The affection that children need is the kind that strengthens and makes them independent. They *sense* that it is there; it is more a matter of *atmosphere* than of words or caresses.

Why must children feel loved? If they are not cared for they lose their feeling of self-worth. Having no self-respect, they cannot be expected to behave respectably.

Infants who are not loved and fondled sometimes sicken and even die although they have good physical care. This form of illness is called *marasmus*. Unless children feel loved they cannot genuinely care for others. Unloved, they feel so threatened they have to focus all their attention on themselves.

The teacher must show concern and affection for all the children in the room without showing favoritism to anybody. A large order this is, but necessary. It is not easy to feel affection for all the children. There is little Bill who comes to school with a "runny" nose and dirty hands and ragged trousers. There is little Minnie, a very dependent little girl who always loves to hang onto you and put her grimy, greasy little hands on your freshly washed dress. Besides, she is whiney and frequently smells of garlic. Can you love little Minnie? Can you keep from favoring little Beverly and little Robert who are so clever and charming and who come

to school sweet-smelling and clean?

Sometimes a teacher shows a child no affection because the child seems to require none. The child is a lost child. He is quiet, shy, unobtrusive; in the crowded classrooms he is forgotten. Teachers should, ever and anon, look around to see if there is a lost child in the room.

Children need *self-respect*. If children feel inferior they will either shrink into themselves or feel hostile. Little Joe must be made to feel that he counts for something. He is just a little boy but he is an important little boy. But is it not possible that he will begin to feel too superior? He will not if he has been given opportunities for earning his self-respect. After all, most superiority complexes cover up deep-seated feelings of inferiority.

How do we adults sometimes keep children from respecting themselves? For one thing we adults look down on children. We treat them at being of less importance. We resent it if the grocery clerk waits on a child ahead of us even if the child had been waiting longer. We expect children to be quiet because their noise gets on our nerves. Perhaps our quiet gets on their nerves.

We pick flaws in them and make all their decisions. If they offer an opinion it does not amount to much. Oh, it is just a child's opinion, you tell yourself.

One of the best ways to lower a child's self-respect is to use harsh disciplinary measures. Too often discipline is applied for retribution and punishment rather than for its rightful purpose, correction. The child is made to feel humiliated, degraded, ashamed.

Children need to feel *self-confident*. If a child is unsure of himself he will cease trying. Self-confidence is built from having a reasonable number of successes and from learning how to fail without feeling like a failure.

How are feelings of self-confidence undermined in the schoolroom? The competitive marking system is a major offender. It is based on the false premise that every child should be

evaluated by the same scale regardless of his ability.

Teachers also undermine self-confidence by being overly critical of children's work. A child brought a short composition to his teacher at the same time crying out eagerly, "Look, Miss——! Look what I wrote!" He was a stutterer and usually very unsure of himself. The teacher looked at the child's paper distastefully and said icily: "Since you got that smudge in the corner you had better copy the whole thing over." The little boy's eyes dropped to his shoes. Crestfallen, he took his paper and walked slowly back to his desk.

Self-confidence? If you want to kill a child's self-confidence there is no place like the school room to do it. Honor rolls of those who make the highest grades are placed in conspicuous places. Many children who do their best have no chance to get their names on the honor roll.

Children need *fun and relaxation*. Fun is healthy. It makes children better adjusted. It helps them get more out of living. One may protest: "Aren't children just naturally fun-loving? Isn't it our job to get them to settle down and be serious?" Any psychiatrist will affirm that many an ulcer patient and many an adult with high blood pressure was too tense and serious as a child.

Learning can be fun. Let us brighten up the schoolroom "morgues". In the first place many of them need some bright paint. There is no budget for such a job? Some parent has left over paint in the cellar. Any number of them will volunteer old brushes. Now let the children go to work.

Do pictures of by-gone principals and trustees adorn the walls of the halls and classrooms? Most of these worthy gentlemen were bald, mustached, clad in sombre garb—hardly a cheerful sight. Take them down and replace them with the bright, colorful pictures that appeal to children.

There are other joy-killers, too. There are many poorly written textbooks penned by college professors who all too often have little or no

contact with children. Textbooks have greatly improved, but there is still plenty of room for progress.

There is that experience of fear and dread, the examination. The children sit, tense and anxious, chewing their finger nails or their pencils. The teacher, with a deadly serious expression on her face begins to write questions on the board, turning occasionally to cast a suspicious glance toward the children.

The final joy-killer is the teacher who long since ceased to get any pleasure from her work. This description does not necessarily apply to elderly teachers. Some of them never enjoyed teaching from the very beginning. They merely happened to go to a teachers college and then got a job. Learning can be fun? Not if the teacher has no zest for her task.

Children need *social experience*. Children are naturally selfish. Offer any small child two pieces of pie and which will he take? He will take the bigger, even if he has to gaze at the pieces for five minutes to decide which is bigger. No; children are not born socialized.

Children need to learn to get along with other people and to like them and respect them. The major problem in the world today is that of human relations. But what kind of socializing experience do we provide? We have children seated in rows so that all any child can see is the back of other children's heads. Seats should be arranged in a semi-circle or around small tables.

If a child wishes to share an idea with another child he is told to be quiet. When a group of children is seen huddled together whispering some teachers instantly suspect mischief. Why not learn to use these groups? Why not capitalize on children's desire for social approval? Every teacher should have a practical knowledge of group dynamics and group therapy.

Children need to *know how to think*. Most children could be trained to think more effectively than adults generally believe. One man proved that second graders can learn rather

advanced common fractions. But children must be given real problems, challenging problems, or they will not be stimulated to think.

How do we teachers interfere with thinking? We often insist on children's using a particular method for doing arithmetic according to an invariable pattern. Why should children not sometimes be encouraged to devise their own way?

Children need *to be themselves*. It is better to build on the traits that the child has than to make him a poor carbon copy of some picture that exists in the teacher's mind. Are we, in teaching large groups, rubber stamping children? Are we making children into conformists, allowing little for individual differences?

Does the teacher, who is from a particular cultural background try to imprint the code of her own social class on every child? Does the teacher unconsciously set herself up as the model and insist, at least by implication, that all the children pattern after her?

Let us give children a wealth of experience and then let them grow in different ways and develop personalities appropriate to what they are.

Children need *opportunities for emotional expression*. It makes them healthier and happier. It results in the proper mental state for creative thinking. Finally, emotional control is a by-product of finding means of emotional expression.

How may these opportunities be provided? Children should have a wealth of artistic and musical experience. There should be school bands and plenty of singing. Anyone who so desires should be permitted to be in the band or chorus. The great aim in art should be the sheer joy of creating things. The product is not important.

Some unfortunate children who have had little chance for emotional expression seem to have nothing to express. The well-springs of their imagination have dried up.

Emotional expression results in emotional control. The child who loses himself in dramatic play is not

as likely to sulk or go to pieces. The child who blows a clarinet is not as likely to "blow his top". Emotional expression affords a means of channelizing feelings. Emotional repression results often in loss of control.

Teachers may be of more help if they understand children's feelings. But if the teacher is perfectionistic and critical the child will not dare show his feelings. Mary writes a little story. If she feels the teacher is her friend she will show the teacher the story. The teacher accepts Mary's feeling and understands her. The schoolroom should be a place where the child can be himself without suffering harmful consequences. The schoolroom should be non-threatening, mentally hygienic. Yet some schoolrooms breed as many problems as they relieve.

Children need *to grow up*. Children should not be spoiled and babied, even in nursery school. They need some firmness. They need help in facing responsibilities. A little boy begged his mother to buy him a saxophone so he could play in the school band. He promised his mother that he would practice regularly. Soon after the saxophone was purchased, however, the boy lost all interest. The mother insisted, for a reasonable period of time, that the boy continue to practice. Of course, he should not be driven to practice indefinitely. His mother was right, however, in insisting that he show some respect for his part of the contract.

Teachers must not feel that the child's mind will be warped or his personality growth stunted just because they insist on certain standards. But moderation is in order; one should not carry standards to ridiculous lengths.

Miss———calls herself a progressive teacher. Her children run wild. They do what they please including showing no regard for Miss———. As long as teachers are firm and friendly, not harsh and cruel, children are helped by being held to standards. There are two trade secrets involved: first, be sure that the standard is appropriate for the child; and second,

make it satisfying to the child to reach the standard. If Johnny does a poor job he can be tactfully led to analyze the cause of difficulty for himself. That way is much kinder and more effective than relentless criticism by the teacher.

On the other hand, children *need to be children*. We are adults. We run the school rooms, do we not? We should maintain an environment which is comfortable for us, should we not? So we insist on adult standards of neatness, of quiet, and of order. But children develop more wholesomely if at each developmental age they are permitted to be that age.

The writer was standing with a teacher in a school hallway one day. Two children at a half-trot brushed past. The teacher reprimanded the children severely for running in the halls. If those children could have talked back they might have said: "What are you two old folks cluttering up the passageway for anyhow?" Are schools maintained for adults? Is it not natural that lively children prefer a half-trot to a sedate creeping from place to place? Time enough for that later on!

Children are often condemned for minor infractions such as whispering or giggling during a lesson. They do not understand the moral implications of what they have done; they only know they have incurred disfavor. There is that adult code again!

Jimmy says, "Dammit!" on the playground. The teacher is shocked and reads Jimmy a lecture. Jimmy is a weak child and has a hard time proving his toughness among the boys. In fact, deep down he feels afraid. He knows he is not tough. He only uses "Dammit!" to mean, "Look, gang, I'm tough!" What should the teacher do about it?

Children need *information* if they are to live effectively and happily in a complex environment. Children feel more confident if they know how to do things. They are less at the mercy of their environment. But it is doubtful that we teach boys and girls what they need for happy, effective living.

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A New Balance Sheet for Teachers*

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A new school year always brings inventory. We look back over the past and prepare to face the future. We not only take stock of our business assets and liabilities, but we look introspectively into our own personal lives. In this embryonic atomic age, the thoughtful soul might well retire to solitude to ask himself the all important question, am I, as an individual, getting all out of this life that I could?

During the last war about 300,000 teachers left their profession to accept more lucrative positions. Many of these left unwillingly, and only after much pro and con debating as to whether or not they were doing the "right" thing. The very fact that teaching had been their chosen profession in the first place indicated an altruistic personality. The result was a sense of guilt in the minds of most who left the classroom for who, better than the teacher, realized the far reaching effect that their exodus would have? The average citizen had indicated how little value he placed on those who had the molding of his children's lives in their hands. More of our national income is spent for tobacco, liquor, and cosmetics than is spent on education. So, smarting under the strings of insult and abuse by the public, many teachers quieted their consciences and left their classrooms. Many who stayed have suffered qualms as to whether or not they had made a wise decision. Doubts clouded the happiness of some who remained in the teaching field.

*The writer is deeply grateful to Miss Mayme R. Morgan, Ass't. Business Mgr., I.S.T.C., for giving her the idea of a balance sheet of assets and liabilities.

Post war days have given teachers the advantage of a perspective point of view. Again we are facing another probable war, and the same indecision confronts many teachers. Those who stayed at their posts during World War II because of a patriotic sense that in teaching they could best serve their country, are now contemplating a change. Many who fitted themselves into other lines of work while on their own time during vacations or after school hours, are debating the pros and cons of advantages and disadvantages in their chosen profession. Some are considering following in the footsteps of colleagues who left for service or war work never to return to their classes.

As a solution to these questions, right or wrong, guilty or not guilty, martyr or fool, a teacher might make for his profession a "balance sheet" just as any business man would do for his trade. On one side of the ledger would be the word "ASSETS" and on the other side "LIABILITIES." The items listed would vary with the individual and what he considers important to him personally. The list would reveal those things he deemed essential to the achievement of the highest possible degree of life fulfillment and self-realization. Unhappiness resulting to an individual, when his means of livelihood does not bring this fulfillment of potentialities, might be avoided.

A teacher's balance sheet might list such items as the following:

I. *Satisfactions*

Sense of accomplishment
Appreciation from superiors
Realization of potentialities
Inspiration derived from work
Advancement opportunities
Esteem of students

Prestige

II. *Associates*

Children

Other teachers

Women

Married men

III. *Privileges*

Social advantages

Pension

Insurance—hospitalization and medical care

Tenure and seniority

Security of contract

IV. *Time*

Vacations

Hours per day

Overtime

V. *Remuneration*

Compensation

Training period

Salary scales

VI. *Additional duties*

Community

Clerical

Meetings

Home visits

Let us consider the points listed as a teacher might have done. What satisfactions do I derive from teaching and how do these "stack up" against those from the alternative position? Do I have the satisfied sense of accomplishment when the day's work is over and I erase the lessons from the blackboard that I got on closing my desk or locking the files at closing hours on the "other" job? Expressed appreciation from superiors is reward to me. From which of my employing officials do I get this? On which job do I feel that I am giving my best, realizing my potentialities to the fullest? What job holds the best chance for advancement? Do I derive more inspiration from teaching or from this other line of work? I would miss the gratitude and eager appreciation of an occasional student. On the other hand, it would be such a relief not to encounter the hatred one often does from rebellious pupils. Prestige of leadership is an important point in favor of the teaching profession. However, recent nationwide publicity of teacher problems has undoubtedly resulted in a lessening of

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"Satyagraha"

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Introduction

Since the beginning of recorded history, violence, or "force without stint"—as President Woodrow Wilson called it, has been too frequently the method of settling differences between nations. International disputes, thus reduced to quiescence, remain dormant, on the average, only about one generation. We knew by 1941 that the First World War, which was intended to outlaw German militarism, end war, safeguard democracy, and institute world cooperation, had been fought in vain. By that time German militarism was rampant, the law of tooth and claw was never more prevalent, and democracy was never in greater danger. Now, in 1952, after such complete military and civil demonstrations of the futility of war, the leaders of our most powerful nations still seem unable to solve international problems through peaceful methods.

Early Examples of Non-Violent Resistance

Although matching force with force and violence with violence has been an international pastime for thousands of years, the method of non-violent resistance has been recommended by many great thinkers and leaders and has been successfully applied—on less than an international scale—in numerous instances. When Jesus advised his followers to "resist not evil," he did not mean that there should be no spiritual resistance or not resistance whatever; he merely meant a refusal to resist violently. Since the beginning of the Christian era other teachers and leaders have recommended the abolition of violence and, in numerous cases, vic-

tories have been won. In the United States Thoreau and William Lloyd Garrison have been exponents of non-violent methods; in Russia, Tolstoy, repeatedly expressed indebtedness to Garrison for confirming him in non-resistance, just as Gandhi has acknowledged his debt to Tolstoy. Here in the United States—more than a century ago—flourished for some time a non-resistance society which, from 1839-1842, published a little paper, *The Non-Resistant*. A paragraph from this publication is apropos:

"The history of mankind is crowded with evidences proving that physical coercion is not adapted to moral regeneration; that the sinful disposition of men can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh, upon man whose breath is in his nostrils, to preserve us from harm; that there is great security in being gentle, harmless, long-suffering, and abundant in mercy; that it is only the meek who shall inherit the earth, for the violent who resort to the sword are destined to perish by the sword. Hence as a measure of sound policy—of safety to property, life and liberty—of public quietude and private enjoyment... we cordially adopt the Non-Resistance principle, being confident that it provided for all possible consequences, will ensure all things needful to us, is armed with omnipotent power, and must ultimately triumph over every assailing force." These words might have been written by Gandhi in our century. Undoubtedly, Satyagraha offers today a possible means of combating the totalitarian theory that man is made

only for the State and has no higher destiny than to be regimented through-out life and finally die in battle.

Civil Disobedience and Current Problems

We of the twentieth century continually cry for peace when what we really want is no war. We really do not distinguish between peace as cessation of war on the one hand and a warless condition on the other. Krishnalal Shridharana—in *War Without Violence*—says: "Instead of working against war, in most cases we work in vain for peace... Conflict, competition, strife and struggle are not the 'enemy' we are after." Because of the ever-changing equilibrium of our social order there is bound to be friction and disputes. The institution of war not only has failed as a means of settling these inevitable and sporadic differences; it has actually aggravated them at a price altogether too high for civilization to afford. Even as the present world catastrophe challenges the very existence of our current civilization, a new method—the method of civil disobedience—raises its voice for consideration. Let us see how the new plan operates, what it has already accomplished, and what may be its limitations and shortcomings.

While the word "Satyagraha" literally translated, means "insistence on truth," it is, in reality, "non-violent direct action." A decade or two ago the common people of India thought of it as a way of resisting the British; the more sophisticated considered it a technique for solving conflicts—a form of struggle to achieve social ends. Strikes, picketing, non-cooperation, sit-downs, boycotts, non-payment of taxes, emigration as a protest against oppression, ostracism, and civil disobedience are all instruments, as well as examples, of non-violent resistance. If, by the use of several of these methods concurrently, the resisters could cause the established order to totter for lack of prison space, food, and clothing, a parallel government would be organized to squeeze the old regime out of

existence. None of the Indian programs of non-resistance reached this full materialization; truces and compromises were usually achieved without the culmination of a Satyagraha carried to its logical conclusion.

Examples from India

There were many examples of Satyagraha in practice, on a comparatively small scale, in India. Two will suffice for the purpose of illustration. In 1928 the farmers of a certain district felt that they were being unjustly taxed. After petitioning the government for relief without success, they pledged themselves to "fight to the finish"—in other words, "pay no taxes to the government until a just settlement has been made." They "were fined and imprisoned. They were publicly flogged and dragged through the street... Soon there was no more room in the government jails... Government officers began to seize the property of farmers... Cattle were driven out of the barnyards and dispatched to outside markets and to slaughter houses. Practically every inch of the peasants' land was forfeited, and over 14,000 acres of it were sold at auction. But the general public sympathized with the Satyagrahis and it was hard to find a bidder for additional confiscated acres... (Finally) the majority of the farmers and their families... went out of the district to live in the territory of the adjoining state... The government came to a standstill after its shocked realization that there were very few left to be governed."¹

Another illustration may be found in the situation following the Allied victory in 1918. Although India had contributed heavily to the Allied war machine, she "was not only denied any part of the War booty but she was even denied admission to the League of Nations... Discontent grew by leaps and bounds... India was a seething volcano... Driven to desperation, Gandhi called upon the people to offer a Satyagraha... The government struck back... About 1650 rounds of ammunition were leveled at the peaceful gathering of men, women, and children at close range,

The holocaust was over in a few minutes... Some 1200 dead and 3600 wounded were lying in the garden... India was stunned... A militant boycott of British goods was promulgated... Soldiers were persuaded to sever connections with undesirable aliens... There was panic in government quarters and many of the administrative departments were at a virtual standstill... The way for India's next great civil-disobedience movement of 1930."¹

Civil Disobedience versus War

Undoubtedly Gandhi's method of resisting is a substitute for war. Gandhi himself said:

"Non-Co-operation and Civil Resistance are nothing but new names for the law of suffering... No country has ever risen without being purified through the fires of suffering... Life comes out of death."¹

Enduring for a Cause is one of the rewards not only of Civil Disobedience but also of War. As William James once put it, "Militarism is the great preserver of our ideals of hardihood, and human life with no use of hardihood would be contemptible." Similarly, Ruskin claimed that "War is the foundation of all high virtues and faculties of men." More dramatically Mussolini declared that:

"War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the people who have the courage to meet it. All other trials are substitutes, which never really put men into the position where they have to make the great decision, the alternative of life and death."¹

So, if we are looking for an effective substitute or equivalent for war, it seems that one characteristic of the substitute must be that it offers its participants the supreme dilemma of "to be or not to be." Certainly there can be plenty of drama in non-violent resistance with its methods of compulsion-short of coercion.

The American Way

The methods of civil disobedience are foreign to "the American way." Chief Justice Hughes, in addressing

a joint session of congress on March 4, 1939, said:

"What the people really want, they usually get. With the ultimate power of change through amendment in their hands, they are always able to obtain whatever preponderant and abiding sentiment strongly demands." Undoubtedly the techniques for the peaceful, intelligent and constructive achievement of such "preponderant and abiding sentiment" are greatly to be desired. In America we accomplish these changes by the ballot, but if the Indian example has lessons for the Western World, the Western World—including the United States—should learn these lessons. However, we question the value of Gandhi's method in the solution of our problems. Labor differences are being adjusted more and more without the use of pressure and counter-pressure, without force and counter-force, and without clouding the human issues involved in a maze of impersonal and irrelevant legal technicalities. Progress will continue if the issues are kept clear through the avoidance of intimidation and class conflicts. Fair adjustments will continue to be achieved through the conversion rather than the destruction of opponents, and it is hoped without excessive civil disobedience.

To show the impracticability of a Satyagraha as a solution for problems which face the United States another quotation from Shrinidharana is helpful:

"Although... the Indian movement has all the aspects of a fight between two nations, Satyagraha has not had to face an invading army. What would be the... maneuvers, actions, and counteractions, in the face of a sudden invasion is an open question... However, there is already some evidence upon which we can enlarge by calling upon our imagination. Suppose country A invades country B, and the outraged nation proposes to resist non-violently. In that eventuality, B would not take the invasion supinely as the Western doctrine of pacifism would specify if drawn to the corner. Instead... and here we

are drawing upon our imagination—thousands of its citizens would throw their defenseless bodies on the earth at the frontier, giving the invading horde a choice of either advancing over a human carpet or staying outside. How far can the invaders go when faced with courageous well-meaning and obliging Satyagraha who leave them no alternative?... The suggestions might sound ridiculous and fantastic, for we are all the creature of our past, and our senses hesitate to take chances with new perceptions. But a considerable part of what is suggested has been successfully practiced in India... and perhaps the rest is not so impossible as it sounds."¹

Conclusion

Undoubtedly, every thinking person is interested in discovering and applying an effective method of averting war. It may be that Satyagraha brought some desirable results to the masses of India, but we cannot believe it will ever be a solution on a very broad scale—for either internal or international differences. Eventually the application of social and scientific data to the problems of living together will be the only effective guarantee of peace. When all national leaders are chosen on the basis of their ability to comprehend the oneness of the earth, its peoples, and their problems, there will be cause for neither war nor civil disobedience. Satyagraha may be thought of as only one more round of the "trial and error" ladder up which the human race is climbing in its struggle for adjustment and mastery of its environment. After a few more eons—if the struggle is to continue to be successful—people will become intelligent enough and reasonable enough to apply constructively the material and human resources now expended destructively—violently and non-violently. As we approach such a utopian—yet always receding—ideal, it is stimulating to speculate upon what would be the results in a single decade in expanded human values if expenditures equivalent to those for war were diverted—in addition to the

normal allotment—to constructive and humanizing undertakings.

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Rogers . . .

(Continued from page 100)

Some of the traditional curriculum is useful; large portions might better be displaced by more vital material. Children need training in home making, in simple mechanics, in consumer problems. They need to understand and appreciate an industrial society. They need to know how to live abundantly in the environment in which they will live.

Children need *strength of character*. Conscience is not inborn although many people are under the delusion that it is. What is the best way to help children build character? Not by constant moralization and not by harsh discipline, but rather by arranging situations so that children will find right behavior satisfying.

Most teachers know very well all the facts that have just been stated. Then why are these basic principles so often violated? There is the fear of changing the *status quo* lest one be criticized by one's superior or even by fellow teachers. There is that outmoded school building that you firmly believed was designed by an architect who never saw a child. There is that over-sized class which makes you feel like saying "Bah!" when some psychologist talks about individualization of teaching. What the teacher can do is to resolve to do the best job possible with the facilities at hand.

Finally, there is another very great need that children have—the need *that their teacher's needs be met*. If *her* needs are met it will be a great deal more likely that *their* needs will be attended. Whereas if teachers are unhappy and insecure they will often work out their tensions on children.

Teachers are so tired sometimes that they do not have the energy to

be inspiring and cheerful. They are unduly burdened with reports and records. They attend meetings that are held merely because they are scheduled. Certainly little happens at most of those meetings that the teachers could not as well do without. Perhaps the major fatigue-problem, however, is the over-sized class.

Teachers often have low feelings of self-worth. Principals are often dictators. Even the kindly ones are sometimes little more than benevolent despots. Communities dictate to teachers, too. The community has a right to expect certain standards of the teachers of its children; it has no right to dictate the details of a teacher's life. Teachers should feel free, independent, individuals in their own right.

Teachers need emotional expression. They need release-devices for their tensions. All too often they have to board in someone else's house. They cannot play an instrument; they have no place for a garden. They restrain the impulse to sing loudly and exuberantly just because it is spring-time.

Teachers need exercise. The gymnasium should be available at certain hours for teachers. There should be a ping-pong table and a badminton court and a place for pitching horse-shoes.

Unfortunately, in the emphasis on children's needs the teacher is sometimes forgotten. But if every effort were made to help teachers find security and stability and happiness, children would reap untold dividends.

Coakley . . .

(Continued from page 101)

prestige for teachers. A teen-age youngster cannot hold in high esteem a teacher who works for less than the youngster himself can make on leaving high school or even working part time after school hours.

Thus, we go on to the next item, "associates." A teacher's time is almost completely taken up with children, lacking both in knowledge and experience. At best one's associates

are limited to others in the profession. Few contacts are made beyond the cloistered walls of the school. In some cases, the school is practically a nunnery. If there are men teachers, they are married. A young girl making this survey who has the very natural desires for a husband and home of her own might well hesitate on this item on her ledger. Men, too, might hesitate at such a preponderantly feminine calling.

The next heading "privilege" would bring to the teacher's mind first of all social limitations. What community, even in this enlightened age, would tolerate its women-teachers smoking cigarettes in public places or its men teachers having harmless glasses of beer? No profession, other than the ministry, would hold such taboos of personal liberty. If it is the music rather than the musician, the painting rather than the artist that is judged, why not teaching rather than the teacher? It is rather needless to go on through this list of privileges. Most teachers have weighed them all time and time again. Pension? How does the teacher's compare with those of other public servants such as police and firemen? How does the teacher's sick leave compare with the medical and hospital insurance guaranteed to factory employees, for instance? How does tenure law compare with the seniority protection of, say, Civil Service employees? What security does a teacher have? She does not have social security now given even to house maids and babysitters. Contract? Yes, but in some instances these have been known to be called in and rescinded for less favorable ones. What does a contract amount to when all an employing official has to do is claim insubordination? What real protection does the teacher have?

Item four, "vacations." Here the teacher has an inning! Think of the vacations! But, on the other hand, those vacations are ten to twelve week lay-offs without pay, and most teachers cannot afford taking them. The hours compare very favorably with those of the office worker for instance. Yes, hours actually in the

classroom, but how about those long hours of evenings and week-ends over lesson plans and papers to grade? The mental fatigue due to overtime hours is responsible for such of the woe in teaching.

The low salaries paid to teachers has been too much publicized for us to dwell on it here. We do want to consider salary scales, however, and what justification there can possibly be in the common practice of paying men more than women, and married men more than single ones. Surely equal work should receive equal pay regardless of sex or marital status. But the evils along this line in most other fields are even worse than in teaching. Too, too, well known are cases of the fabulous salaried business man whose secretary does all the work on a small fraction of his pay.

We should consider, too, under salary, how one's rate of pay is apportioned. How are jobs secured? Are ability, training, and experience the factors considered? Or are political affiliation, pull, and "polishing the apple" the requisites? How does the salary of the job being considered compare with the required training period necessary to qualify for it? What are the minimum and maximum salaries possible in both situations?

Last, the teacher will consider the additional duties which will vary considerably in different communities. In some small towns, the teacher must not only teach Sunday School, but be on call at all times for any community service. If an out-of-town person, the teacher feels guilty if she occasionally sneaks off for a week-end visit to her own home and parents. After hours clerical work has been mentioned in connection with the time element, but it comes in here too. Meetings of innumerable professional organizations also come in for their share of the teacher's "free time."

After weighing such a list as the above "assets and liabilities" to his own satisfaction against these same items in other lines of work he has experienced or contemplated, a teach-

er might find himself unjustified in staying in the classroom, a disgruntled and unhappy person. However, on the other hand, he might find himself aroused to "stick in there and pitch" to help improve his chosen profession by (1) more active participation in legislature pertaining to school and teacher problems, (2) by aid to beginning and easily discouraged fellow teachers, and (3) by recruitment of better students into teacher colleges. By this balance sheet idea a teacher might find himself well able to answer the question being put to him today, even by his own students, "Why are you a teacher?"

Book Reviews

J. Donald Butler, *Four Philosophies and Their Practice in Education and Religion*. (New York: Harper and Bros., 1951). xiii + 551 pp.

This volume has as its major task the study of four different types of philosophical thinking. The philosophies discussed are naturalism, idealism, realism and pragmatism. The basis for this approach is the assumption that philosophy itself, in a fundamental sense, breaks down into these four types of thought. The validity of this proposition may be debated by philosophers. However, we are drawn favorably to the author's position by his sensible acknowledgment that these ways of thought are not exclusive categories. It is recognized that we may, and often do, combine and interchange the basic principles as well as the methodologies of the four systems. In explaining his approach, Dr. Butler states: "In this book philosophies are considered as being systems of interrelated assumptions, consciously or unconsciously embraced, which are so basic and general as to be capable of practice in every area of experience and endeavor."

In writing this volume, Dr. Butler has undertaken to explore and evalu-

ate a very large philosophical area. He not only reviews the history and structure of each of the four philosophical schools, but explains each in terms of its practical implications for education and religion. Each philosophy is first adequately discussed from a historical and structural point of view. This is followed in each case by a description of the practices of each of the four philosophies in the fields of education and religion. Each part includes a brief chapter in which a critical evaluation is made of each philosophy. The same general pattern is followed in each of the parts with the exception of realism. In this part, an additional chapter on neo-scholasticism is included.

One wonders if the author has been equally objective in analyzing each of the philosophies. For example, he states: "Pragmatism's contribution to education is notable." (p. 477) Yet, only eleven pages are devoted to the discussion of "Pragmatism in Education." A total of thirty-nine pages were used in analyzing "Idealism in Education." In discussing the educative process, idealism receives attention under such sub-headings as: the teacher; imitation; interest, effort, and discipline; self-activity; the curriculum, and method. Despite the recognized importance of the educative process under the pragmatic philosophy, it warrants no sub-headings and less than four pages of discussion. The author excuses this by indicating that a sketch of the general outline of pragmatism will offer a total view more easily than a much more extended and ramified presentation. No such apology is made for idealism. This shortcoming enables the reader to detect the author's accepted philosophy before he reveals his philosophical beliefs in a final confession of faith.

The beginner will find the introductory section very helpful in getting his philosophical bearings. It explores a number of approaches to philosophy, many of the more common philosophical terms are defined, and some of the inter-relationships between terms are illustrated.

The book is to be commended upon the excellence of its documentation. The careful attention to footnoting in most of the chapters gives the reader ready access to the sources. There is also a complete bibliography of references used. In general, the sources are excellent, but one cannot help but note the absence of reference to works by such outstanding writers as William C. Bagley, Felix Adler, Robert Maynard Hutchins, Reinhold Niebuhr, F. J. Sheen, and Erich Fromm.

In spite of the reviewer's critical observation, he must finally remark that the volume is a unique and stimulating approach to the problems of educational and religious philosophy. It is especially written as a text and reference for courses in philosophy of education, but by variation of the chapters studied and the points of emphasis should be very useful for courses in general philosophy and philosophy of religion. In the hands of a liberal teacher with a fine aptitude for timely application, who at the same time puts practical educational and religious problems above "philosophies", the book can be made a very effective instrument of instruction.

—Clyde E. Crum
Assistant Professor of Education

Teaching of Mathematics In the Secondary School. By L. B. Kinney and C. R. Purdy. Rinehart and Company Inc., 1952, pp. 381 + xvi \$5.00.

After scanning the format, the table of contents lures one on. The various chapter headings leave little territory uncovered that could be taught in a methods course of one quarter. The questions and bibliography at the end of each chapter are certainly sufficient to incite one to peer beyond the text.

The brief digest of Mathematics in Modern Life is all inclusive. As one wends his way through the Historical Background of the Mathematics Curriculum, and Present Day Problems of Curriculum and Instruction, he is awed by the perpetual question—What

shall we teach that will contribute to the education of the high school pupil what it should?

A text on Teaching Mathematics In the Secondary Schools calls for a careful analysis of content in general education as well as the area to be covered in secondary mathematics. What should be the concepts and principles reviewed in presenting the method to accompany the mathematics subject matter is shown in How to Direct Learning in Mathematics. Furthermore, actual teaching cases are cited which always make ideas of more value when put into action.

Then the author devotes a chapter each to The Teaching of Algebra, The Teaching of Geometry, The Teaching of Advanced High School Mathematics, and College-Preparatory Courses in Junior College. In each chapter he discusses why the area is to be studied or offered. He also tells how to begin the course, what the content could be, what are some of the trouble spots in teaching and what are some of the techniques.

How he adjusts his sights and launches in another direction. The reviewer thinks the uniqueness of the text lies in the space and thought devoted to the timely subject matter of general mathematics in a country where the masses are to be educated.

It is gratifying to find in The Purpose and Nature of General Mathematics the idea that "most of our general mathematics courses should be aimed at improving the ability to handle the fundamentals" is not the end-product. Although the pupil's understanding and ability to handle the fundamentals may be far from satisfactory and his caliber may be low. But the purpose is to make one proficient in quantitative problems in this age where the economic system seems to be near a breaking point. The level of mathematical literacy must be raised if there is to be economic efficiency and civic responsibility. Ways and means of raising this level are found in the chapters: General Mathematics in the Junior High School, General Mathematics in the Senior High School and General

Mathematics in the Junior College.

No matter how rich the content nor how clear the purposes, there must be ways, perhaps well marked and even beautified, that lead to the goal. The personality of the teacher must not be underrated, but devices are not to be forgotten. Since everywhere one turns, he learns from the movie, radio or television with little effort on his part, he has not inclination to sit alone and think. So more provocative means, as in *The Teaching Aids in Effective Classroom*, must be found to put the subject matter across.

To utilize the means and content requires careful planning. The author missed a chance to aid student teachers when he did not give a unit lesson plan on the Locus in Planning the Long-Unit Assignment, since he discussed Mr. Slack's unit on Locus. Although such things as, what constitutes the unit, what are the activities involved and what is the place of supervised study in it, were well given, a unit plan would have enhanced these ideas.

To know whether desired outcomes were achieved involves some type of testing. This item is ably treated in *Constructing and Using Tests*.

"Amid the much and mire" of mathematics "there is something always, always sings"—power, beauty, symmetry and even rigor which is relative. If more is desired read the final chapter—*Recreational Mathematics*.

—Kathryn M. Kennedy

Associate Professor of Mathematics

Educational Supervision. By Chester T. McTerney. New York, N.Y.: McGraw-Hill Book Co., Inc., 1951. pp. 333 + xiv, \$4.00.

In these days of questionably highly specialized interests in educational areas the author of *Educational Supervision* is blessed with a wholesome insight into the whole of educational problems and procedures. He has an understanding of the concerns of administration, curriculum building, supervision and teaching at primary, intermediate and secondary levels. The outstanding feature of his book

is the way in which he has presented guiding sets of principles in the theory of good supervision and has also provided an abundance of proven techniques and tools for practice.

The author has used related authorities to an advantage and has incorporated in his book those valued summaries of the classic works of national committees and groups which have done experimentation and research in the fields of education. It is a good compilation which can be used as a source book on general principles of teaching. The author himself, must be a man skilled in the art of cooperative endeavor based upon respectful appreciation of the people with whom he works. He states "if theory is to become practice those responsible for leadership in the school must establish an example of being able to work cooperatively and effectively with each other." The whole climate of his writing portrays that same constant concern for the value of all individuals.

Recognition is given to differences between the newer trends and older practices in supervision. Mr. McTerney recognizes supervision as having two functions: to give direction to the teachers who are directly responsible for the educational process and to evaluate all aspects of the educational process. He feels that the supervisor is a teacher of teachers and must develop teacher readiness for supervision. The supervisor must cause the teachers to feel he is sincerely interested in their ideas, ideals, accomplishments and problems, that he has confidence in them, that he respects and learns from them. The supervisor interprets the community's needs, problems, and possible criticisms for the teacher. The supervisor directs the educational thinking and actions for the individual teachers and of the teachers as a group into channels that will make the educational process more effective.

The areas in which the author covers the work of the supervisor include a consideration of the objectives of education, planning, evaluation, reporting of pupil progress, building

and revising the curriculum, fostering desirable community relationships and interpreting the school to the public. Additional sections of the book are concerned with the supervisor's responsibility to the school plant and for the in-service training of teachers. The duties of the supervisor are considered through the subject-matter areas and teaching skills to the supervisory capacities involved in all the administrative offices of principal, superintendent and state officials.

The book is broad in scope yet specific and well may be used as a hand book for people seeking information on the whole educational process.

—Wenonah Goshorn

Associate Professor of Education
Supervisor of Student Teaching on
the Secondary Level

The Power of Art. By John M. Warbeke. New York. The Philosophical Library, 1951. 493 pp., \$6.00.

The author presents a philosophical and persuasive discussion of all the arts as necessary to a continuation of an enriched civilization.

Dr. Warbeke's admiration for the beliefs of the ancient Greeks leads him to encourage a return to an atmosphere in which the arts are paramount for a new Golden Age. Though the arts do not arouse the most violent or warlike of our emotions they have a great power to soften and subdue them. He claims they give expression to the deep and enduring ones. We prefer to disown our rages, lusts, envies, and other transient emotions but the feelings experienced in a great poem or symphony are not so easily denied. Is the myth of Orpheus mentioned here as a pattern, not in use, for conquering belligerent nations?

We extend our gratitude for the sympathetic essay which attempts to lift art and artists out of an aristocracy or genius-cult which is not an incentive to the wider practice and understanding of the arts. Equally as heart warming is the discussion of correlation between insanity and genius, idiosyncrasies and artistry, and

the insistence of the public on immoral rather than normal behavior in their artists.

As expected, the author has no sympathy with many of the "isms" of contemporary arts but claims "hope lies in their death. . . by the expulsive power of enlightened ideas. In our day, the 'arts' of deliberate idiocy and self-induced insanity are happily being more widely recognized for what they are. With the further development of our aesthetic life, originality is no more likely to depend upon monstrosities than it did in the great ages; and stupidity will probably not be of its essence."¹

He wishes, following Plato, we might give our children from their early years, more abundant opportunities to express themselves in the making of objects for their delight. For thus "the love of excellence" will grow in human minds and eventually the knowledge that the qualities and characters of a thing of beauty best describe for us the most nearly perfect and happy life.

Dr. Warneke, who committed this manuscript to his wife's care a short time before his death, may have left the chapters in the form of his college lectures. In many of the involved sentences a voice inflection would eliminate the necessity of second reading. Numerous instances of paragraphs which are more than two and three pages in length substantiate our belief that the author may not have readied his excellent theories on aesthetics for publication.

—Elizabeth J. Foster
Associate Professor of Art

Elements of Social Organization. By Raymond Firth: Philosophical Library. New York, 1951. pp. 257 vii. \$5.75.

This book, written by an anthropologist with wide field experience, is a revision and an elaboration of the Josiah Mason Lectures delivered at the University of Birmingham (1947). The author attempts "an examination of the role of social anthropology in contributing to a better understanding of some of the problems of modern civilization."

In early chapter he gives his views on the work and efforts of the social anthropologist, his areas and fields of study and research, his concepts and his methodology, his results, and his attempts to validate these results. Firth spells out the relations between social anthropology on the one hand and psychology, economics, sociology, and history on the other hand. An understanding of these relationships is essential to further the aims of social anthropology—"to extract regularities from the unfamiliar, obscure bodies of experience, and to express them as more general principles or tendencies of (the) familiar."

He finds social processes too frequently discussed in the gross and too seldom studied in detail. Social anthropology is, therefore, micro-sociological in its analysis and macro-sociological in its theory. It is holistic in its approach and its implications. At all levels of observation and inference it is comparative. Methodologically, it presents problems of observation, of assignment of meaning, and of expression.

The author spells out what he means by "society", "community", "social structure", "social function", "social change", "social organization", etc. Field data and observations from Africa, Oceania, and Malaya are used to sharpen these concepts and to show their interrelations. Further clarification and interrelationship of concepts is made in the analysis of a small community and of social change in peasant communities. The author carries his concepts and methodology into analysis of the social framework of economic organization, the social framework of primitive art, moral standards and social organization, and religion in social reality

Elements of Social Organization is well written, understandable, and maintains reader interest. Unlike many books it holds together without benefit of cover. If it does one essential thing it clearly demonstrates that no science can afford to ignore theory for it organizes and systematizes what is known, sharpens observation and methodology, and opens the way for new knowledge and understanding. Here is a lucid and painstaking analysis of problems in human interrelations: be they industrial, economic, international, moral, or religious. Above all, here is a caution for over-enthusiastic proselytizers and promoters of nostrums in these areas.

After reading Firth this reviewer wonders whether the "primitive" is really the "mature" individual and his benevolent civilizer is primitive!

—Clarence A. Kraft
Assistant Professor of Social Studies

¹ p. 475.

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Dr. R. W. Pence, Head of English Department, DePauw University. Formerly visiting professor of Bread Loaf Summer School. Author of *A Grammar of Present Day English* and other numerous texts.

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